

THE HISTORIOGRAPHER

of
THE NATIONAL EPISCOPAL HISTORIANS AND ARCHIVISTS
and
THE HISTORICAL SOCIETY OF THE EPISCOPAL CHURCH

*published to promote the preserving
of church records and the writing
of parochial and diocesan history*

PROCESSED

JUL 03 2008

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Summer 2008

Volt. XLVI No. 2

Editor: A. Margaret Landis, 509 Yale Avenue, Swarthmore, PA 19081

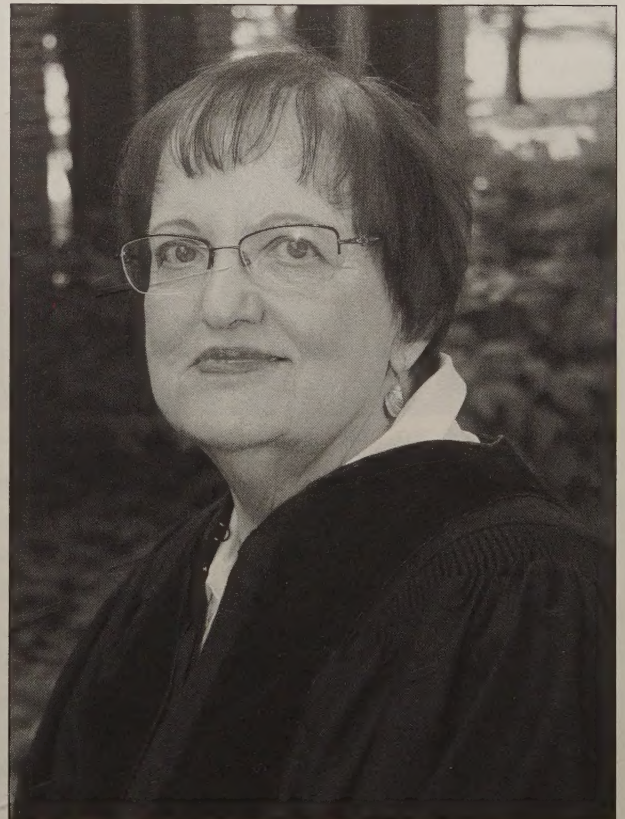
VTs honors Fredrica Thompson

By Karen M. Meridith

At its 185th Commencement on May 22, 2008, the Virginia Theological Seminary cited Fredrica Harris Thompson as a "Gospeller of grace given in baptism, theological educator, and faithful servant of the Church" as it conferred the Doctor of Divinity, *honoris causa*, upon her.

Thompson, Mary Wolfe Professor of Historical Theology at Episcopal Divinity School in Cambridge, Massachusetts, and president of the Historical Society of the Episcopal Church, was awarded the honorary degree along with two other distinguished recipients, the Most Rev. Katharine Jefferts Schori, Presiding Bishop of the Episcopal Church, and the Rt. Rev. Daniel Deng Bul Yak, bishop of the Diocese of Renk and Primate of the Episcopal Church in the Sudan.

In conferring the degree and naming her one who exemplifies a "Gospeller and pamphleteer," as she herself characterized Robert Crowley, a mid-Tudor English Protestant and subject of her dissertation at the University of Chicago, the seminary noted Thompson's many published works that convey the depth of her passion and commitment to the vocation of all the baptized. She was recognized for her own vocation to serve the Church and the world, not only through her teaching at Seabury-Western Theological Seminary and Episcopal Divinity School and tenure as executive director of the Board of Theological Education of the Episcopal Church, but also through her service to the Anglican Communion as a member of the Inter-Anglican Theological and Doctrinal Commission and her leadership in scholarly organizations like the Association of Theological Schools and the Historical Society. The citation particularly celebrated her willingness to serve as a mentor to many individuals throughout the Church:



Alix Dorr

"Such mentoring embodies the deep joy of your own vocation, is marked by your generous attention and care, and conveys your confidence and trust in the distinctive gifts that others can offer."

Thompson is a well-known historian, theologian, author, and speaker. Her published works include articles such as "Baptism: Liberating Sacrament of Identity and Justice"; "The Primacy of Baptism: A Reaffirmation of Authority in

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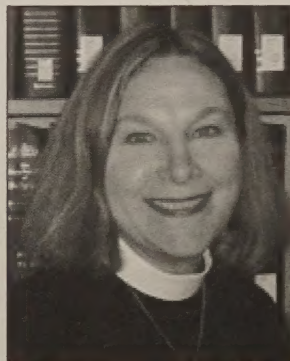
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Four nominated for NEHA's board

Four women have accepted nomination to NEHA's board of trustees and will stand for election at the organization's Annual Meeting on Friday, June 13. They are Elizabeth Allison, Bindy Snyder, Barbara Turner, and Mamre Wilson.



Elizabeth Allison, historiographer of the Diocese of Vermont since 1996, is a retired teacher. In addition to extensive traveling, she has studied in Oslo and Cairo. She has served on two bishop's search committees, been an interim pastor, and is now diocesan registrar. Her interests include genealogical research and greyhound rescue.



Belinda Wright Snyder, priest at Calvary Church, Osceola, Arkansas, has served four years as chaplain and dean of chapel at Memphis Theological Seminary. A former president of the Episcopal Women's History Project, she helped plan two "tri-history" conferences and produced the worship booklet for Williamsburg.



Barbara Turner, historiographer of the Diocese of Dallas since 2000, has long been involved in women's ministries. She has served on the national boards of EWHP and the ECW, been a delegate to Triennial, and a presenter and trainer for Women of Vision. She has served on diocesan councils and been a deputy to General Convention.



Mamre Wilson, a member of the Diocese of East Carolina's History and Archives Committee, she was appointed historiographer last year. She has worked in television, advertising, and at Duke University's Marine Laboratory in Beaufort. Interested in her historic community, she now chairs Beaufort's Historic Preservation Commission.

Obituary

Holley Mack Bell, II, former NEHA vice-president

Holley Mack Bell, II, vice-president of the National Episcopal Historians and Archivists from 2000-2002, died May 11 at his home in Windsor, North Carolina.

Bell was born May 9, 1922, the youngest of four sons of Minnie and John Bell. He was graduated from Windsor High School, the University of North Carolina School of Journalism, the Graduate Institution of International Studies, University of Geneva, and the Fletcher School of Law and Diplomacy, Tufts University. He served in the U.S. Army from 1943 to 1946 in both the United States and Europe. From 1947 to 1948, as a civilian, he was a historian for the War Department, based in Bad Nauheim, Germany.

Bell's first career was as a journalist. Following work on several North Carolina papers, he was employed by the U.S. Information Agency as press attache at American embassies in Santiago, Chile, and Bogota, Colombia. He also served as public affairs officer in Quito, Ecuador, and Santo Domingo, Dominican Republic. In Washington, he was chief, European Branch, International Press Services, and chief, Foreign Media Reactions.

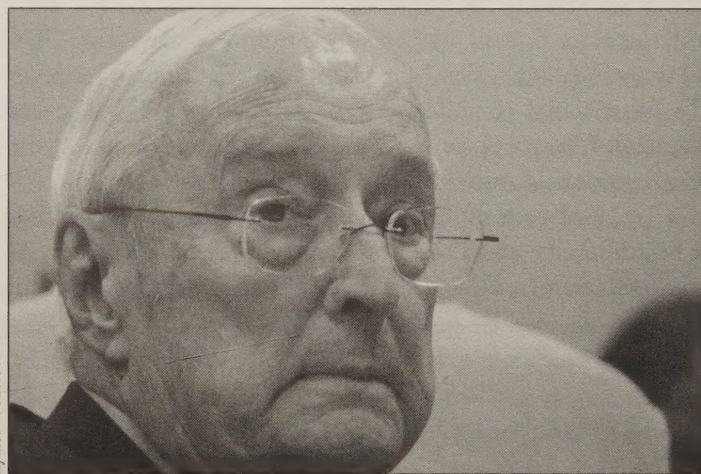
A life-long advocate for historic preservation, Bell was a member of several historical societies and served by appointment on the North Carolina Cultural Task Force and the Historic Murfreesboro Commission. On November 19, 2004, he and his wife Clara Bond Bell were awarded the Christopher Crittenden Memorial Award of the North Carolina Historical Commission for "lifetime contribution to

the preservation of North Carolina history." The couple were supporters of Hope Plantation, joint owners and guardians of historic Eden House Plantation (home of Governor Charles Eden), and founding members of the Bertie County Historical Association.

Appointed historiographer of the Diocese of East Carolina in 1991, Bell served until his retirement in 2007. In 1998, he organized the first meeting of the diocese's parish historians with Dr. Robert J. Cain, head of the Colonial Records Branch of the North Carolina Division of Archives and History, as the speaker. A long-time member of NEHA, he began service on its board of trustees in 1999.

Bell, who is survived by his wife Clara, two daughters, a son, and three grandchildren, was an engaged Episcopalian. He was a member of and served on the vestries of Anglican/Episcopal churches wherever he was posted overseas. At home, he was active at St. Thomas' Church, Windsor.

On May 14, Bishop Clifton Daniel, III, celebrated the life of Holley Mack Bell, II, at St. Thomas' Church.



VTS honors Fredrica Thompsett

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the Church"; and "Baptismal Living: Steadfast Covenant of Hope." Her books include *We Are Theologians; Courageous Incarnation: In Intimacy, Childhood, Work, and Aging; Living with History* (a volume in the Episcopal Church's New Teaching Series); *Confronted by God: The Essential Verna Dozier*; and *Deeper Joy: Laywomen and Vocation in the 20th Century Episcopal Church*. A new book, *Born of Water, Born of Spirit*, will soon be available.

In addition to serving as president of the Historical Society of the Episcopal Church, Thompsett is a senior faculty consultant for Episcopal Divinity School's Lilly Endowment Pastoral Excellence Project, a member of the Presiding Bishop's National Committee, Proclaiming Education for All (PEALL), and has worked as an anti-racism trainer in the Episcopal Church.

After teaching at Episcopal seminaries for over 35 years, serving 13 of her 24 years at Episcopal Divinity School

as the academic dean, Thompsett will be retiring from full-time teaching on July 1, 2008. She will continue to teach occasional courses and to work as a consultant in baptismal leadership, among other projects. She is standing for re-election as president of the Historical Society of the Episcopal Church and has a book in progress, *Holy Water: Spiritual Reflections on Baptism and Ecology*.

Thompsett counts among her degrees a B.A. from Denison University; an M.A. and a Ph.D. from the University of Chicago; and honorary degrees, including a D.D. from General Theological Seminary, a D.D. from the Episcopal Theological Seminary of the Southwest, a D.C.L. from Seabury-Western Theological Seminary, and a D.C.L. from Hamilton College.

Karen M. Meridith is the administrator of the Historical Society of the Episcopal Church and a Doctor of Theology student in Practical Theology at the Boston University School of Theology. She has served as teaching and research assistant to Fredrica Harris Thompsett since 2004.

Pageantry and feasts, music and worship commemorate 100 years of Episcopal ministry in Florence, Italy

On April 23, 1908, the cornerstone was laid for St. James' Episcopal Church. One hundred years later, in friendly cooperation with the City of Florence and the U.S. Consulate, the parish hosted a series of events to commemorate a century of ministry. The festivities culminated on Sunday, April 27, with a rededication ceremony and Holy Eucharist attended by more than 350 parishioners and friends.

In recognition of the role the parish has played in the life of the broader community, the *Gonfalone*, heraldic flag of Florence, arrived well before the service began, accompanied by the *chiarine*, gaily-clad traditional standard bearers and trumpets. Among the dignitaries were Gianni Biagi, representing the mayor of Florence; Valerio Valenti from the Prefect's Office; Francesco Tagliente, chief of police; and Nora Dempsey, U.S. Consul General. Also participating was Bishop Pierre Whalon of the Convocation of American Churches in Europe.

Dempsey spoke for many in her address. "Florence is a beautiful city, and I feel honored to live here. Like many of my predecessors, Florence became that much more beautiful

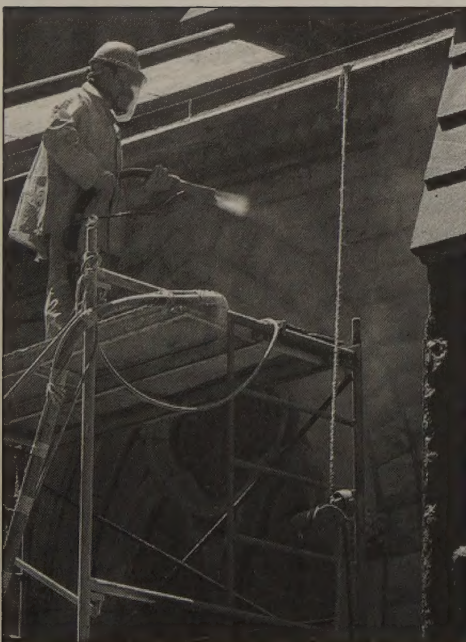


when it started to feel like home. And it started to feel like home when I found St. James'."

Biagi remembered the important role the parish played after the devastating flood of 1966, when it helped to raise \$425,000 in flood relief and then coordinated distribution of the funds into weekly grants for families and businesses. He

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Pittsburgh celebrates 250 years of Anglican worship with cathedral restoration and a year-long calendar of events



Just as children at a birthday party are scrubbed shiny clean and decked out in Sunday best, so too did Trinity Cathedral in Pittsburgh have its ears and knees scrubbed for the festivities. Workers used a baking soda compound to blast off more than a century of grime. Photo by Lynne Wholeber.

For the city of Pittsburgh, 2008 is the 250th anniversary of its birth. For the Diocese of Pittsburgh, 2008 is the 250th anniversary of an Anglican presence in southwestern Pennsylvania. Both anniversaries are being celebrated, and some of the events are shared.

Two years ago, the diocese formed the Celebrate 250 Steering Committee to oversee various aspects of its celebration. Restoration of the exterior of Trinity Cathedral and coordination of the final phase of the renovation of its burial ground, a project begun in 1990, were high on the to-do list.

The third Trinity Church, completed in 1872, was made cathedral in 1928. It sits on a portion of land the Penn family granted to Episcopalians and Presbyterians for religious use *in perpetuum*, a spot high above the rivers that was used by the early native Americans as a burial ground. Soot from Pittsburgh's smoky steel industry, along with the dust and grime of years, filtered down over the building, damaging

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Panel discussion honors Fredrica Thompsett

On May 1, during the annual Kellogg Lectures and Alumni Days, Episcopal Divinity School (EDS) honored Historical Society president Fredrica Harris Thompsett on the occasion of her retirement from full-time teaching and celebrated her varied and widely influential service to the academy, the Episcopal Church, and the Anglican Communion.

A veteran of innumerable national and international Episcopal committees and boards, Thompsett has taught in Episcopal seminaries for 35 years. The Mary Wolfe Professor of Historical Theology, she joined the EDS faculty in 1983 and served as its academic dean from 1986 until 1999, during which time she helped to shape not only the curriculum, but also the formation of the current faculty. She has been the president of the Historical Society of the Episcopal Church since 2005.

The highlight of the EDS festivities for Thompsett was "Celebrating Courageous Anglicanism," a panel discussion in St. John's Chapel moderated by the Rev. Dr. Jane Shaw of New College, Oxford, at one time a research assistant to Thompsett. It featured four distinguished panelists, two of them members of the Historical Society. The panel and reception that followed were attended by many current and former students as well as by friends and colleagues from Thompsett's multi-faceted vocation as a scholar, teacher, and lifelong learner.

The Rev. Dr. Frederick Quinn, a current HSEC director and author of more than 18 books, honored Thompsett as a respected scholar and historian. Dr. Mary S. Donovan, former president of the Historical Society and author of *A Different Call: Women's Ministries in the Episcopal Church, 1850-1920*, spoke of the importance of Thompsett's contributions in uncovering and upholding the history of women in the Episcopal Church. The Rev. Dr. Kevin G. Thew Forrester, ministry developer and rector of St. John's, Negaunee, and St. Paul's, Marquette, in the Diocese of Northern Michigan, and



B. K. Hipshier

Panelists enjoy a moment with Fredrica Thompsett before the discourse begins. Left to right, Kevin Thew Forrester, Byron Rushing, Thompsett, Jane Shaw, and with her back to the camera, Sheryl Kujawa-Holbrook.

one of the founders of "Living Stones," the Ministry Development Collaborative, and "LifeCycles," an adult formation resource, paid tribute to her work in support of baptismal leadership. The Hon. Byron Rushing, state representative of the Commonwealth of Massachusetts and chief sponsor of the law to end discrimination on the basis of sexual orientation in public schools, praised her passion for social justice.

Although she will retire officially on July 1, Thompsett will continue to teach occasional courses in Anglican studies, church history, ministry development, and baptismal leadership at EDS and beyond. She will also continue as a consultant to EDS's baptismal leadership project funded through the Lilly Endowment.

In honor of Thompsett's important and ongoing work in baptismal leadership, EDS has established the Fredrica Harris Thompsett Leadership Education Fund. The income from this fund will provide scholarships for laity and clergy to attend courses and programs at EDS.

—Karen M. Meridith

Administrator of the Historical Society of the Episcopal Church

Author seeks materials for book on 'Religion, Art and Money'

For his projected book, *Religion, Art and Money: Episcopalians and American Culture from the Civil War to the Depression*, Peter Williams is looking for biographical or autobiographical narratives—published or manuscript—that treat "how Episcopalians of this era... saw their Church as a distinctive part of their own social/cultural identity and/or as affecting the broader American culture of the era." He says his phrasing is deliberately vague since he is "fishing" to see what is available that might be interesting. Suggestions would be appreciated. Williams would also welcome suggestions of people—histori-

ans, archivists, librarians—who might have ideas related to his subject. You may contact him at: williapw@muohio.edu.

Wanted: 'The Presence'

In 2006, the Church of St. Luke and St. John, Carruthersville, Missouri, blew away in a tornado. Lost was a drawing called "The Presence," which parishioners would like replaced. It portrayed the interior of a church, looking toward the altar, with Christ standing at the back. If you know of such a drawing, please contact Susan Rehkopf, Archivist, Diocese of Missouri, 1210 Locust Street, St. Louis, MO 63103, or call 314-231-1220, or e-mail SRhekopf@DioceseMo.org.

Countdown to Memphis

As members of the National Episcopal Historians and Archivists (NEHA) were busy planning for their 2008 conference, to take place June 11-14 in Memphis, so too were members of St. Mary's Cathedral. In May, the cathedral celebrated its 150th anniversary. In preparation for a historical display, which will continue in place through June, associate diocesan archivist Bette Ray Callow, left below, and Anne Patten



Boykin, head of the anniversary committee, researched photographs in the cathedral's archives.

Titled "Melodies, Maladies, and Meandering Ministries," the conference will open at the cathedral with an organ recital by Jane Gamble, the first of a number of musical offerings in this city celebrated for its music. Evensong and a reception will follow. The archives will be open during the afternoon, and conferees are urged to visit.



Also preparing for the conference is Grace Sears, shown at left above, interviewing Sarah Loaring-Clark Flowers. Sears will present a paper on Flowers' grandmother, Ada Loaring-Clark, who early in the 20th century pioneered new roles for women in the Church and helped to restructure women's organizations. Between 1910 and 1936, she represented the Woman's Auxiliary at the national level, was appointed to the Presiding Bishop's Council for Missions, edited a magazine and Christian literature for the blind, edited the *Royal Cross*, contributed to *The Living Church*, and became president of the Daughters of the King.

The conference, coordinated by the Rev. Bindy Snyder and a team from the Diocese of West Tennessee, will feature papers on a variety of theme topics, workshops on archives and writing congregational histories, and tours to places of historic interest. For further information, check the NEHA website, www.episcopalhistorians.org, or contact Snyder at revbindy@bellsouth.net.

Central Gulf Coast offers workshops for archivists

When Bishop Philip Duncan called for each parish and mission in the Diocese of the Central Gulf Coast to have at least one designated archivist, registrar-historiographer Kit Caffey went into high gear. In recent months, she has led three workshops for beginning parish archivists.

The workshops, attended by some 40 people, covered basic information particularly aimed at helping interested and willing parishioners get started on the care and ordering of their archives. Subjects included canonical requirements for church records; what materials are of interest to archivists; resources available for archival care, storage, and organization; getting support from the bishop, clergy, vestry, and parishioners; "oral histories" and "written memories"; and using archival materials to arrange displays to tell parish stories during special events.

In order to be accessible to all parish archivists, the workshops were held in different areas of the diocese. The first workshop, held last November at Christ Church Cathe-

dral, attracted archivists from six congregations in the Mobile Bay area. The second was held in January at the Duvall Center in Pensacola, the third in March in Marianna, Florida.

Two members of the Registrar-Historiographer's Team have assisted Caffey in conducting the workshops—Carolyn Levensailor of St. Paul's, Mobile, and the Rev. Albert Kennington, secretary of the diocese and former registrar-historiographer. The all-day workshops were open to anyone who wished to attend. The minimal registration fee of \$10 covered lunch and a packet of helpful materials.

In response to these workshops and the bishop's encouragement, 26 of the diocese's 62 congregations now have archivists. Some parishes have even discovered that archival care is an excellent team project. Additional workshops are planned, and on-site consultations with several congregations are now scheduled.

—S. Albert Kennington,
Mobile, AL

Peripatetic scrapbook finds a home

At an Arkansas clergy retreat on Petit-Jean Mountain several years ago, the Rev. Anne Carriere presented me with a most ornate and rather large green scrapbook. "This came from a friend's mother's attic," she said, adding that her non-Episcopalian friend passed it to her because the clippings were all about the 1916 General Convention in St. Louis. "She knew I would find a good home for it," said Anne, entrusting it to my care because of my connection with the Episcopal Women's History Project.

The unnamed scrapbook was in the trunk of Anne's car since the woman who had owned it originally had moved to a retirement community some months earlier. EWHP has no archives so the scrapbook rested in my library until the Historical Society of the Episcopal Church held a meeting in Austin, Texas, in 2005. I asked Mark Duffy whether he would be interested in it for the Archives of the Episcopal Church, but he said it did not fit their collection. So back it went to my library. Understand that I carried this book on the plane because it was too large to pack.

Then on the board of the National Episcopal Historians and Archivists, I met Sue Rehkopf, archivist for the Diocese of Missouri, and I knew I had a match! To the delight of all concerned, I toted the scrapbook to NEHA's March board meeting in Swarthmore, Pennsylvania, and Sue took it to St. Louis where it now resides in the diocesan archives.

No one knows who compiled this precious collec-



Found in an attic, this large scrapbook traveled in a round-about way from Arkansas to Missouri. Sue Rehkopf, left, was delighted to receive the scrapbook from Bindy Snyder, right.

tion. The newspaper clippings are primarily from St. Louis newspapers, and articles report events that wouldn't normally be reported by the church press. The headlines certainly attract attention and include: "Deaconess Faints as Bishop Tells of Work in Japan," "Convention, Facing Grave World Problems, Will Bar All Ecclesiastical Strife," and "Episcopal Delegates Lift Ban Against Hand Clapping."

Missouri's Bishop George Wayne Smith has enjoyed looking through the scrapbook, as have diocesan staff members. It will be on display this fall at the diocesan convention.

—Bindy Wright Snyder
Calvary Church, Osceola, AR

Pageantry and feasts in Florence

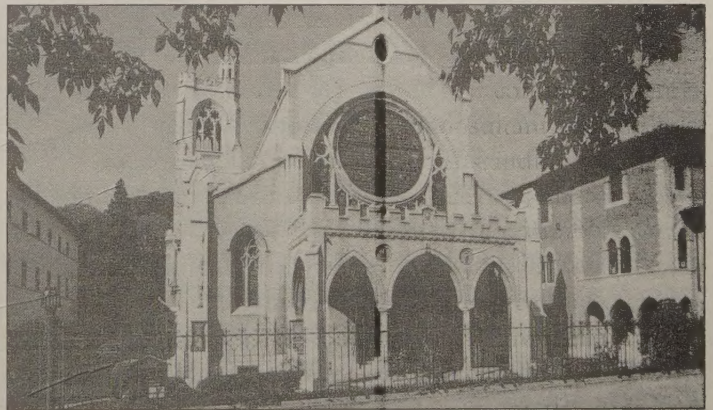
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also thanked St. James' for its ongoing service to the city, which includes a food and clothing bank, and the Interyouth dinner program which serves as a point of reference for American university students in Florence.

Bishop Pierre Whalon of the Convocation of American Churches in Europe was celebrant for the Eucharist, assisted by a number of St. James' former rectors. Prayers were recited in a sampling of the languages represented in this multi-ethnic parish—English, Italian, Ibo (spoken in parts of Nigeria), Tagalog (the Philippines), French, and Spanish.

The celebrations lasted well into the afternoon with a catered lunch and gelato from Vivoli, Florence's most famous gelateria. Members of the parish's large African community, in full festival regalia, formed a procession and wove through the gardens chanting and dancing to traditional drums.

Other festivities of the week included an open-house with a tour of the church and grounds led by Andrea Maggi, the architect who supervised the massive renovation project



completed in 2004. The next day, a guided walking tour of Florence was followed by cocktails in the rectory and gardens and dinner in the church, which had been transformed into a banquet hall. The next evening, the U.S. Consulate, housed in the Palazzo Canevaro, hosted a reception. Special musical offerings graced all the events. It was a week the parish and the city will not soon forget!

—Adapted from an *Episcopal Life on Line* report
by St. James' staff member Christina Caughlan.

William Rollinson Whittingham:

Conservative high churchman

William Rollinson Whittingham was one of the Church's leading intellectuals and bishops during the middle decades of the 19th century. Confirmed by Bishop John Henry Hobart, he became an outstanding exponent of Hobartian high churchmanship.

Born in New York City on December 2, 1805, to Richard and Mary Anne Rollinson Whittingham, young William was a precocious lad. By the time he was 11 years old, he had read all the published writings of John Wesley and could read and write Latin, Greek, French, and Hebrew. Upon entering General Theological Seminary at age 16, he was asked what college he had attended. He answered, "None." Asked, "Who was your tutor in Latin, Greek, and Hebrew?" he replied, "My mother."

After graduation and while waiting to reach 21, the age required for ordination to the diaconate, Whittingham was appointed a fellow and assistant librarian of the seminary. In 1827, with Professor Samuel Turner, he translated and edited *An Introduction to the Old Testament* by John Jahn, a professor at the University of Vienna.

Whittingham was ordained deacon by Bishop Hobart on March 11, 1827, in Trinity Church, New York City, and preached his first sermon at his family parish, Zion Church. He served as secretary of the Protestant Episcopal Sunday School Union and later as editor of *The Churchman*.

On December 17, 1829, he was ordained to the priesthood in St. Mark's Church, Orange, New Jersey, by Bishop John Croes. Four months later, he married Hannah Harrison of Orange, with whom he had four children.

In 1831, Whittingham became rector of St. Luke's Church, New York City, succeeding Levi Silliman Ives, who had been elected bishop of North Carolina. The following year, he introduced daily services to the congregation. But by 1835, his body was broken by excessive labor. He resigned his rectorship and undertook 15 months of travel abroad, chiefly in the Mediterranean.

Returned to the United States in 1836, Whittingham was appointed professor of ecclesiastical history at General Seminary, which had become the center of high churchmanship and Tractarianism in the United States. Whittingham became a popular professor, establishing a strong reputation

for himself as an exceptionally learned and devoted catholic churchman. He had a marked influence on his students, who took their high church values with them when they became parish priests.

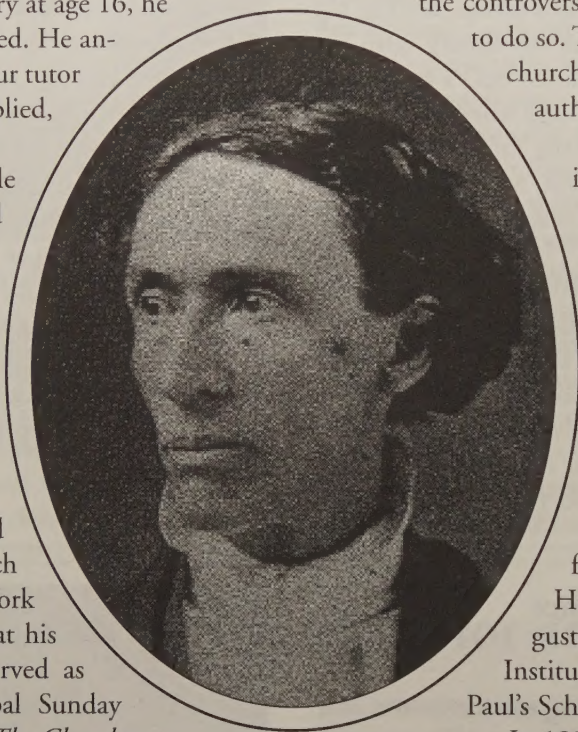
Whittingham was elected bishop of Maryland in May, 1840, and was consecrated in St. Paul's Church, Baltimore, on September 17. His predecessor, William Murray Stone, had died in 1838, and the see had been vacant for two years because of differences between high and low churchmen. Some Marylanders asked their new bishop to disavow the controversial *Tracts for the Times*, but he refused to do so. The most scholarly of the younger high churchmen, he quickly became a recognized authority in the House of Bishops.

The Diocese of Maryland, then including the entire state and the District of Columbia, was in a weakened state. Its center was the city of Baltimore, which was surrounded by a large rural area. Whittingham, an exemplary preacher who was concerned that contemporary preaching lacked, in his words, "depth, depth of knowledge, and still more depth of conviction," revived parishes across the state. He played a leading role in founding the College of St. James near Hagerstown, a successor to William Augustus Muhlenberg's Flushing (New York) Institute and an important predecessor of St. Paul's School, Concord, New Hampshire.

In 1855, with Whittingham's support, Mary Black and Catherine Minard accepted an offer from Horace Stringfellow, rector of St. Andrew's Church in Baltimore, to become deaconesses and to start a nursing ministry in the infirmary attached to the church. In 1859, deaconesses took charge of the Church Home and Infirmary, and in 1873, the English religious order of All Saints' Sisters of the Poor founded a house in Baltimore and started a school for black children at Mount Calvary Church.

Whittingham's long episcopate saw a great expansion of the Episcopal Church in Maryland, which became a center of high churchmanship. Many young converts to the high church movement sought posts in Maryland after graduation from seminary simply because Whittingham was there. Opposition, however, came to him from low churchmen, who branded him a "Puseyite."

Whittingham believed firmly in apostolic succession,



in baptismal regeneration, and in the doctrine of the Real Presence. He carried with him on his visitations a supply of surplices so the parish clergy might be properly vested. But he was essentially conservative in matters of ritual and especially disliked the ceremonial innovations Anglo-Catholics were borrowing from the Roman Catholic Church. He consistently required strict obedience to the canons and to every letter of the Prayer Book. His view was that these were excellent and necessary guides between the radicals on either wing, Catholic or Protestant. He objected to such new practices as fringe on stoles, chasubles, the use of colors in vestments, and tinkling a bell in worship. He was opposed to prayers for departed souls.

Nonetheless, ritualism increased after the Civil War. By the end of the 1870's, Whittingham could say to a friend, "What was counted High once is Low now." Mount Calvary Church in Baltimore, an offshoot of Old St. Paul's, was a center of Anglo-Catholicism and of advanced ritual. Its heavy use of the new ceremonial prompted Whittingham to stop his family from attending services there.

An uncompromising opponent of Rome, Whittingham wrote to a friend who was about to renounce his orders in the Episcopal Church, "You meditate treason to the Church of God. You are about to plunge yourself headlong into a wicked schism. I adjure you by the love you once bore to me not to do this dreadful deed." When Bishop Ives went over to Rome, Whittingham, in recording his official acts, wrote, "Joined in the solemn act of deposition of the late Right Reverend Levi Silliman Ives, an absconding and apostate delinquent from his See of North Carolina, and the office and work of the ministry." He announced to the diocesan convention of 1872 the deposition of a priest who had joined the Roman Catholic Church as the Rev. A. A. C.'s "surrender of himself as a slave to the Roman usurper."

While opposing the Church of Rome, Whittingham sought closer ties with overseas Churches, particularly the Church of England, the Greek Orthodox Church, the Orthodox Church in Russia, and the Old Catholics. And he provided assistance to missions on the American frontier and in foreign lands, especially the Near East, Africa, Mexico, and Cuba.

The strife that afflicted the state of Maryland during the Civil War rent the diocese as well. Their bishop was a supporter of the Union at a time when many clergy and laypeople were Confederate sympathizers. Thomas March Clark, bishop of Rhode Island, said of Whittingham: "He liked to have his own way when he felt certain that he was right, and that was a conviction which did not often fail him."

Certainly Whittingham felt he was right about the controversies facing Maryland. While he believed slaveholding was lawful and abolition a crime, he viewed slavery itself as a great evil and opposed allowing it to spread beyond its present limits. He understood the rebellion of the southern states to be a grave breach of divine law and approved of the use of Federal troops to force the seceded states back into the Union and to suppress disloyal sentiment in the border states.

He was adamant in his demand that clergy of the diocese not omit the prayer for the president of the United States in their conduct of worship, regarding its exclusion as a mutilation of the liturgy and a violation of their ordination vows.

When President Lincoln proclaimed days of national fasting or thanksgiving, Whittingham issued pastoral letters in which he set forth the prayers to be used on those occasions. When some priests refused to read the offending prayers or to hold services on especially appointed days, their diocesan presented them to the standing committee, which then refused to take any action against them. When Whittingham expressed his support for a bill that had been introduced in the Maryland House of Delegates that would have required ordained ministers to sign an oath of loyalty to the Federal government, clergy in his diocese openly expressed their resentment and disapproval of what they took to be an Erastian usurpation of their rights.

Whittingham could be legalistic and stubborn in the routine assertion of his episcopal prerogatives. He persistently claimed the right to administer the Eucharist in the churches he visited for confirmation and to pronounce the absolution and benediction at Morning and Evening Prayer as well

*'He liked to have his own way
when he felt certain that he was right,
and that was a conviction which did not often fail him.'*

—Bishop Thomas March Clark

as to appropriate the collections for diocesan use. A group of rectors and their vestries sent a memorial to the General Convention of 1850, but both a diocesan court and the Convention supported Whittingham in his claims.

From its beginning, the Diocese of Maryland was too large geographically for a single bishop to serve satisfactorily. Distances were great and roads poor. Furthermore, to reach the eastern counties, one had to cross the Chesapeake Bay by boat, a dicey proposition in bad weather. Whittingham appealed to the General Convention for a division of the diocese, and in 1868, Convention approved. The nine counties of the Eastern Shore were cut off to form the Diocese of Easton. And in 1870, Whittingham was given further assistance when William Pinkney was consecrated coadjutor.

William Whittingham served the Church for 52 years. He died in Orange, New Jersey, on October 17, 1879, and was buried in the churchyard of St. Mark's Church. He had a profound love of the Church and demanded everything of himself on its behalf. He bequeathed his library of 17,000 books to the Diocese of Maryland.

David Hein is professor of religion and philosophy at Hood College, Frederick, MD. This article is an expanded version of the biographical sketch of Whittingham that appears in The Episcopalians, which he wrote with Gardiner H. Shattuck, Jr.

Parson Weems and Apostolic Succession



Mason Locke Weems

By Roger Prince

One of the more famous apocryphal stories in our national repertoire is the story of George Washington and the Cherry Tree: "I can't tell a lie, Pa; you know I can't tell a lie. I did cut it with my hatchet." The story originated in a book entitled, *Life and Memorable Actions of George Washington*, initially published in 1800, just a year after Washington's death. The book was remarkably popular. By the fifth printing in 1806, it had gained a subtitle: *Enriched With a Number of Very Curious Anecdotes Beautiful in Character and Equally Honorable to Himself and Exemplary to His Countrymen*, and it was this edition that contained the story. The author was the Rev. Dr. Mason Locke Weems (1756-1825), popularly known as Parson Weems.

Parson Weems has additional fame in the Episcopal Church. He was the first American ordained to the priesthood after the American Revolution. Born in Maryland as the 19th child of a Scottish farmer and a Maryland mother, he studied medicine in London and Edinburgh between 1773 and 1776, and he may have been a surgeon in the British navy at the outbreak of the Revolution. By 1779, he was practicing medicine in Maryland but feeling a call to the priesthood. Alas, America had no bishops, so he had to go to England for

ordination, albeit via France because England and America were still at war.

Dr. Weems spent 1781 to 1784 in England, preparing for the priesthood and waiting for Parliament to remove its insistence that priests (and bishops) swear allegiance to the Crown, which it finally did in August, 1784. Weems was ordained to the diaconate on September 5 by the Bishop of Chester and one week later to the priesthood by the Archbishop of Canterbury. He promptly returned to America to serve as clergyman of a series of parishes in the Chesapeake Bay area. And in 1788, as rector of All Hallows Parish, Anne Arundel County, Maryland, he signed the original diocesan canons.

But despite his dedication in achieving ordination, he served as a clergyman for less than a decade. In 1792, the Rev. Dr. Weems became a traveling book salesman and eventually an author. Among his books are *The Life of Benjamin Franklin; with many choice anecdotes and admirable sayings of this great man, never before published by any of his biographers* (1815) and *The life of William Penn, the settler of Pennsylvania, the founder of Philadelphia, and one of the first lawgivers in the colonies now United States in 1682* (1822). He obviously liked long titles!

In 1795, Weems married Frances Sewall, with whom he had 10 children.

We might ask why Weems had to go to England. The answer is the Episcopal Church, like its Roman Catholic and Orthodox sisters, is apostolic, claiming that ordination can be traced by the laying on of hands all the way back to St. Peter, who of course was commissioned by Jesus (Matt. 16:18). By tradition, ordination to the priesthood is done by a bishop, and of a bishop by at least three fellow bishops. Thus Weems had to find a single bishop while Samuel Seabury, who was ordained the first bishop of the Episcopal Church on November 14 of the same year, had to find three.

While waiting for the English Church to accept him, Weems lobbied Benjamin Franklin, then living in France, for help. Franklin was helpful but not particularly sympathetic to the idea of apostolic succession, especially if it involved England. "But what is the necessity of your being connected with the Church of England? Would it not be as well if you were of the Church of Ireland? . . . An hundred years hence, when the people are more enlightened, it will be wondered at that men in America, qualified by their learning and piety to pray for and instruct their neighbours, should not be permitted to do it till they made a voyage of 6,000 miles out and home, to ask leave of a cross old gentleman at Canterbury. . . ."

Roger Prince, an environmental scientist, is a member of St. Thomas' Church, Alexandria, one of New Jersey's older parishes. Illustrations courtesy of the Diocese of Maryland Archives.

*The Past and the Future,
A Charge,
on events connected with the organization of the Protestant Episcopal
Church,
in the United States of America,
and the Lessons they inculcate,
delivered before the Fiftieth Convention of the Diocese of Pennsylvania
by William White*

This is the fiftieth annual convention in which your bishop has been present and presiding in the representative body of the diocese. The circumstance that we are at the end of half of a century from the beginning of our organization has seemed to him a suitable occasion to look back on what we were at the end of the revolutionary war; and to make it a ground of some counsels, which may have a salutary influence on the future concerns of the Church. To this he is the more inclined, because of a period which cannot be remote, when his voice will be heard among you no more.

In the whole history of the Christian Church, it would probably be impossible to name an instance in which there was so great a portion of population, discharged from all authority for the taking of order, tending to the improvement of their condition. During our colonial state, the tie which connected our congregations was the superintendence of the bishops of London, under delegation from the crown. That being withdrawn, every congregation was independent [of] all exterior control, either in England or in America. There remained, however, the principles inherited by them from the mother Church, in doctrine, in worship, and in ecclesiastical constitution. These were materials, giving reason to hope that there might be raised from them a religious communion, resembling that from which we were descended, as nearly as local circumstances should permit.

What aggravated the exigency, was the very small number to which our ministry was reduced; partly by death, and partly by migration. . . . [F]or a short time, he who addresses you was the only Episcopal clergyman in the commonwealth

of Pennsylvania; and. . . when he was elected to the episcopacy, there were only three of his brethren present and voting. . . .

In addition to the privation, there was the withdrawing of much of the pecuniary supply for ministerial support. In all of the colonies to the north of Maryland, with the exception of the larger cities, the clergy were missionaries, in the service of the Society for the Propagation of the Gospel in foreign parts. Their salaries ceased with the acknowledgment of

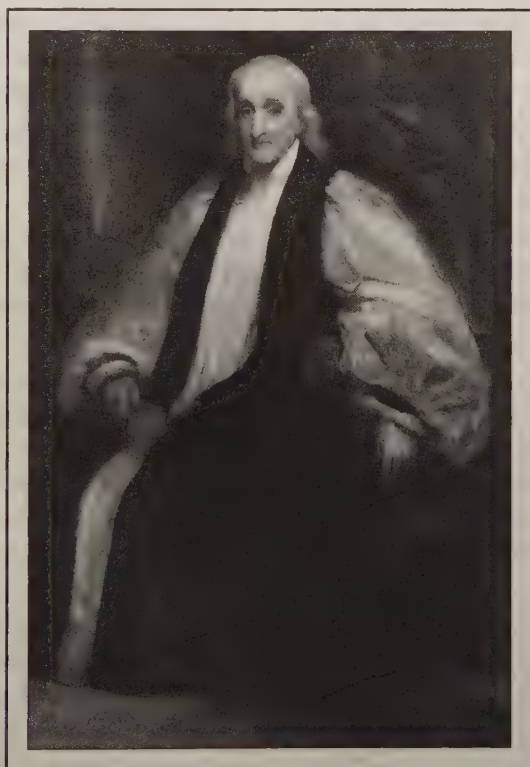
our independence, and an addition to the migration of our clergy was the consequence. The withdrawing of the stipends ought not to attach blame to the venerable Society, whose charter limited their operations to the dependencies of the British crown: so that there remains the debt of gratitude for the fostering care extended to us in our infancy.

In the midst of these discouragements, measures were put into operation for the organizing of our Church in the states individually, and in the United States. . . .

At different times, there had been discussed the question of an American episcopate. . . . Episcopacy, even in its general character, and independently on what might have rendered it unacceptable by incidental associations, had been exhibited as exceedingly adapted to alarm. It had been

described as in itself hostile to civil liberty, as nourishing pride and arrogance in those elevated to the station, as the mean of acquiring more wealth than was salutary to the Church, and as indulgent to idleness and expensive living. All these charges were contended to be verified in the persons of the English bishops; and it was often in vain to plead, in addition to the ab-

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Continued from preceding page

sence of proof, that in every age from that of the Reformation, records had been left by many of them, not only of distinguished piety and of unblemished lives and conversation, but of prominence in every branch of learning, especially of the theological. Had the allegations been true, as certainly was not the case, they were evidently irrelative to the merits of the subject, and imputable to an indiscreet or else corrupt organization.

The prejudices gradually declined, under the weight of more correct statements, and especially under the irresistible conviction, that the obtaining of the episcopal order was essential to the keeping of us together, as a branch of the Christian Church; that a great proportion of our population would have adhered to a constitution which they knew to have been from the beginning, had prevailed universally during fifteen hundred years, and had been transmitted to them by a Church, considered in the character of a parent. . . .

While the hindrances within ourselves were decreasing, under the force of argument and of expediency, we were not insensible of the uncertainty of success in the contemplated application to the English prelacy. . . . The laws of England did not then, and do not now, except conformably to the act provided for our case, warrant her bishops to extend their powers of office beyond the limits of the laws of the land. . . .

There was another source of embarrassment generated among ourselves. It was the question of including the laity in our ecclesiastical legislatures. The first movements to the point were made in this state. Although the example was soon followed in several of the other states, yet there was strong repugnancy against it in certain respectable members of our ministry. This must have been owing to their not having duly considered the constitution of the Church from which we are descended. . . .

There was the danger of a more important hindrance to our expectations in the right which we claimed, and which we exercised in the form of a "Proposed Book," recommended to our American churches; of the making of alterations in the articles and in the liturgy; not only accommodated to the change of our civil relations, but further, as in our judgments expediency had rendered eligible; there being still an adherence

to the doctrines of the gospel as held by the mother Church. So far as the subject, either of the articles or of the liturgy was matter of human judgment and discretion, the English bishops did not manifest any disposition to interfere. But they were jealous for the integrity of their faith. . . . The bishops, on receiving the details of our transactions, were satisfied of our orthodoxy; and although a few points were thought to require reconsideration, yet their suggestions to this effect were complied with, consistently with the not surrendering of any right on our side, and the not relaxing of Christian vigilance on theirs.

Brethren: there has been a detail of facts, long since given to the public more at large, and which may now be profitably kept in view, under the prospective branch of the charge. This will be the presenting of some counsels, which may have a salutary influence on the concerns to occupy you, when. . . the giver of these counsels will be with you no more. . . .

The first of the duties to be now mentioned, is the maintaining of the unity of the Church over the extent of union of these states. The maxim which we have inherited from our mother Church in this particular, is in the correct medium between subjection to a foreign prelacy, and a license to secession without end, in various vicinities and in the same vicinity, not occasioned by any essential corruption of the word of God.

That there is such a sin as schism, and that it is severely censured in Scripture, is a position probably not denied by any who call themselves Christians: so that it must be important to form a correct idea of what comes under the name. . . .

Wherever the Church was planted, it was, as to its government, one in itself within its bounds, commonly of considerable extent, and under a jurisdiction reaching all spiritual concerns which fall within the sphere of the determination of human wisdom. Although there was a good understanding kept up among the different Churches by the mean of letters of communion, the internal government of each was over an extent of territory prescribed by the circumstances of the case. All departure from an authority so constituted, was considered as schism. . . . It follows from these principles, that wherever, in any extent of territory, there is an ecclesiastical organization duly constituted and adjusted to the ordering of matters within the sphere of human jurisdiction, departure from such a body, by a portion of it, setting up an organization of their own, without ground for the charging of fundamental error in doctrine as the cause of their secession, is schism, in the scriptural sense of the word. . . .

In the estimation of the papacy, the Church of England is schismatic. But the charge is disproved by the irrefragable plea that she was a branch of the Universal Church, long before the pretension made by a dominant See, of jurisdiction over all the Churches of Christendom. The effect of the Reformation, was the replacing of her on the stand which she had occupied from the time of her first embracing of Christianity. In regard to the various bodies of professing Christians

William White, rector of Christ Church, Philadelphia, called the organizing convention of the Diocese of Pennsylvania, which met on May 24, 1784.

Sixteen congregations were represented by both clergy and lay representatives. White was consecrated in 1787 at Lambeth Palace in London, the first bishop of Pennsylvania and the second bishop in the American succession. At the diocese's 50th convention, he gave his last "charge," reflecting on the past and giving advice for the future, almost as though he anticipated the controversies to come.

who have separated from her, for the alleged reason that she had departed from essential truth; whether the charge refer to doctrine or to discipline; it becomes us to leave the question to the righteous judgment of God. . . .

It is not uncommon to meet with the notion, that a religious association, on every occasion of contending parties within its bounds, may dispose of all property possessed by it as the majority may determine. But here is a confounding of two matters, which should be kept distinct. They are possessed of every right merely spiritual, in all its various relations. But when there is temporal right combined with it, the appeal [must] be to the laws of the land: and on the manner of conducting this, the reputation of a religious communion will very much depend. Who can doubt then, that on such an occasion of apprehended injury, suit for prevention would be the best conducted, if not by the direct agency of the general body, where the laws of a particular state should be at issue, yet at least under general advisement, as a corrective of local precipitation and incompetency. It can hardly be necessary, to display the great extent, in which, on the principle now maintained, there may be dependent the secure possession of the houses of worship, which have been erected by the pious liberality of Episcopalians, from time to time. . . .

Brethren: these sentiments have been delivered with the more freedom, as the deliverer of them derives consolation from the fact, that neither now nor at any former period since the organization of our Church, has there been a threatening danger of the breach of her unity. But when he considers that human passions are the same in all ages, and that the history of the Christian Church abounds with evidence of the covering of ambition, and of many other evil passions, with the mantle of professed zeal for the sacred cause of religion; he has thought the present a suitable occasion for opposing to the evil, should it hereafter happen, his testimony against it.

It is clearly deducible from the premises, that our Church is pledged to the point of continuing to maintain the doctrines of the gospel, as held by the Church of England. . . . In our colonial state, the congregations then formed subjected themselves to her pastoral care, were under the government of her episcopacy, and in many instances were aided by her bounty. When, in consequence of a civil revolution we had become severed from her, without its having of any bearing on the truth of our holy religion, we still professed to consent with her, in doctrine, in worship, and in discipline. All the churches which have since risen, have in their origin, professed to stand on the same foundation. Charters have been solicited and granted, recognising the same principle; sundry other indulgences have been extended, and pecuniary gifts of individuals, to a great amount, have been contributed to the same effect. To consummate the obligation, we have applied to our venerable mother for the completion of the orders of our ministry; and the favour has been granted, in full faith of our continuance in the doctrines pro-

fessed by her through many ages. . . .

In our favored country, every individual is vested with the privilege of manifesting his religious belief, in the form of profession the most agreeable to his judgment or to his fancy. He may depart from our communion, but he ought not to remain in it to the disturbance of its peace. Even in the very improbable event of dissatisfaction with our doctrines, in the minds of the greater number of our members, however unquestionable their civil right of departure, there will remain the spiritual right of the minority to the means of public profession and worship, before common to both.

But it will be urged by some, that the Church ought to deem it sufficient to affirm the obligation of the truths of the gospel generally, without reference to any standard in which they may be held to be correctly defined. It will not be denied that taking shelter under the more general name, there are opinions which will not be endured by hearers accustomed and attached to what they conceive to be "the faith once delivered to the saints," for which they are instructed by scripture "earnestly to contend."

What is essentially contrary to the word of God, will and ought to be repelled. The only alternative, is the providing that this be done with due advisement and by the public voice of the Church, or the leaving of it to every pastor within the limits of his charge, to be ordered according to his judgment or to his humour. In this case it cannot but occasionally happen, that from the interference of private views, or from the excitement of passion, or from the not distinguishing of the different grades of error, he may make himself a pope within the small compass of his parish. Besides all this, there will be a scope given to endless diversities of determination. Even in the ecclesiastical counsels, there will always be the danger of an extreme in this matter, so as that there shall be an invading of the province of private opinion, without any benefit resulting from it to the Church. But in the event of its being abandoned to individual judgment and caprice, the excess may be considered as certain, while for its consequences there will be no remedy.

It would be contrary to the sense of the deliverer of these sentiments, if they should be construed to extend to the denial of the right of our Church in her independent character, to modify the terms in which her doctrines are presented as the standard of her profession, to any extent, that shall not be a departure from the substance of them. Whatever is human, must be susceptible of such change. . . . The first General Convention of our Church, with their suit to the Church of England for the episcopacy, presented a modification of her thirty-nine articles, which, although containing the substance of them, succeeding conventions thought it expedient to withdraw. But this was not on any requisition of the English bishops; who, in all their intercourse with us, punctiliously avoided interference with the independence of the American Church: but still adhering to the requisition of agreement in essential doctrine. When, in the year 1801, the General Con-

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vention adopted the thirty-nine articles, with the exception of certain provisions peculiar to the civil institutions of England, and even retaining the antiquated phraseology, it was not a renunciation of her formerly asserted power, but a delay of the exercise of it. When there shall arrive the day for this, may God grant that there shall be regard to the distinction between temperate alteration, and such as is radical and ruinous.

The third inference deducible from the facts recorded under the other branch of this charge, is the duty of sustaining the episcopacy in whatever is appropriate to its character; and the propriety of defending it on the ground on which it has been transmitted to us by the Church of England. When that Church reformed from popery, it was with the purpose of altering no further than wherein the existing power had departed from scriptural and from immediately succeeding times. They found that in the origin of the ministry, it comprehended three orders, the highest of which were the apostles and others whom they associated with themselves in the same supereminent trust, to be transmitted by them in perpetual succession.

Concerning ministerial acts, that of ordaining in particular, they found no instance of its having been performed by a minister of inferior grade. As to any organized body, with authority to perform this act, or indeed any other, independently [of] that higher grade, there is not even alleged evidence of a vestige of it. The course continued, without exception and without strife, for 1500 years, and until the era of the Reformation. On the continent of Europe many respectable bodies of the reformed saw no way of accomplishing their work but by dispensing with episcopacy, partly because of there being no reforming bishops, and partly from the subjects being much interwoven with secular interests, over which the reformers had no control. Whatever may be the measure of allowance due to exterior necessity, there did not exist any such hindrance in England; and therefore her Church availed itself of the advantage of combining ancient order with recently acquired liberty.

[This] exercise being prospective, it was expedient briefly to lay the ground for the charge to be now given, with the hope of its being acted on by those who shall be associated with or succeed us in the ministry, that they consistently sustain this point of the divine institution of the episcopacy, not accommodating in the least degree, to contrary opinion. When this characteristic of our communion is lost sight of, under any specious plea of temporary accommodation to popular prejudice, instead of being conciliatory, as is imagined, it brings conflicting opinions into view to the loss of Christian charity; or, if this be not the consequence, to the sacrifice of a truth of scripture. As to our fellow Christians of other denominations, when any of them obtrude on us men not episcopally ordained, however it may put on the face of

liberality, and profess for its object the promoting of Christian unity, it is too decisive a proof of a spirit which, if the character of the times permitted, would wrest from our Church her present freedom of religious profession, and put her members under the restraint of partial laws. . . .

Let it be borne in mind, that the object is to inculcate the duty of continuing the subject in the institutions of our Church, on the ground on which it has been transmitted to us by the Church of England. While in her articles and in her ordinal, there has been regarded the precise medium here advocated, contemporary with the enactments of them, there are uncontradictory facts, which are their safe expositors, and undeniable evidence of the sense of the reformers. If there should be any among us who make larger conclusions from the same premises, it is matter of private opinion, and not to be obtruded as the determination of the Church. . . .



Our origin in the Church of England directs our view to our adherence, in substance, to those services and those forms which have come down to us from her reformers, in the book of Common Prayer. In this department there is more room for the exercise of a discretion accommodating to times and circumstances, than under the head of doctrine. But it should be a sound discretion of our ecclesiastical councils, not acting often or in haste, or in any manner unfavourable to stability. The liberty now presumed, is recognised in the preface to the English book. The extent in which it was put into operation, coincidently with our suit for the episcopacy, caused no hindrance to the meeting of our wishes. Our right to this effect was brought into requisition in the General Convention of the year 1789: the different services and offices, as then established, continuing in authority to the present day.

Should the book be brought again under review, there will unquestionably be manifested discordant opinions concerning different particulars of proposed change, and concerning the extent to which it should be carried: not affecting essentials, as may be hoped, but according to diversities of judgment and even of taste. The only security against consequent discord and its attendant ills, must be the spirit of mutual concession, in all points not interfering with the leading attributes of the Church, manifested in the general mass of her devotions.

In the meantime, there shall be taken the liberty of disclosing an apprehension for some time felt, in reference to the important subject. It is well known that a portion of our clergy indulge themselves, in various instances, of departure from the use of the liturgy, as prescribed by the rubrics. . . . If there be any among us who cherish the less dangerous error of abiding, in every particular, by what long practice has endeared to them, however expedient and useful, in general opinion, may be submission to moderate change; it is in the opposite extreme to that which affects changes without improvements, and like extremes on all subjects, they here tend to issues in contrariety to what was in the minds of the conceivers of them.

Your bishop, at this late period of his ministry, is not likely to witness the result of a review, so as to endanger the excitement either of his passions or of his prejudices by the circumstances which will be attendant on it. But as the question is already agitated within the Church, he thinks it will not be inconsistent with the determination declared by him of not endeavouring to dictate for future times, when he takes occasion to record his opinion concerning the form in which the measure should be conducted, if it should be resolved on.

Let a committee of bishops be chosen by the house of bishops, and another of presbyters, by the house of clerical and lay deputies. Let the combined committee assemble at some place convenient for the consultation of books. Let them maturely, and not without continued prayer, devote themselves to the work. And when it is prepared, let there be a call of the General Convention: the revised liturgy to be received or rejected by them, without debate. This plan will resemble, as nearly as difference of circumstances permits, the form in which the English book of Common Prayer was prepared and adopted; and we know the duration of it. As to conventional reviews, they will be always liable to so much haste, to so much heat and pertinacity of opinion, generated by opposition; and added to all, defect of theological learning in no small a proportion of the reviewers, that in the estimation of your bishop there is little likelihood of their being either judicious or stable.

On this subject of the book of Common Prayer, he is desirous of impressing on the mind of his reverend brethren the guarding against even the appearance of a fault, with which some of our ministry have been untruly charged—the elevating of the book to a level with the holy Bible, by making the acceptance of the former a condition for the bestowing of the latter. The charge has been publicly made and publicly denied, and has been continued without proof; contrary, in some instances, to better knowledge. For the avoiding of the appearance of so great a fault, the best experiment will be, that each of us, within his sphere of action, and in the line the most agreeable to his judgment, should give his aid to the zeal which has been brought into action for a general dissemination of the Word of Truth: accordance with which is the greatest glory of that other book which we are accused of holding in extravagant esteem.

Let not our esteem for it be lessened by a charge so injuriously made. Besides its usefulness as a form of public worship, we have abundant evidence of its being blessed to the exciting of devotion in families and in individuals. . . .

For these reasons the book of Common Prayer ought to be considered as an important adjunct in our missionary efforts, both foreign and domestic. By its incitements to devotion, and by its helps in it, the cause may be aided in places in which the itineracy of the missionary will not permit him to remain. Even in the cases of a reasonable proportion of settled pastors, their flocks are generally so extended in their several places of residence, as that it is [at times] difficult to command personal aid. . . . Far from the present intention be the dispensing with ministerial aid, in the extent to which it can

be carried by the zeal and by the active labours of the minister. But there being physical limits, beyond which his agency cannot be extended, it is no small relief of the wants to which he should be ever ready to contribute his succor, that they may at least in some degree be met by the compilation, which comprehends counsels suited to all states of mind, and devotions expressive of any desires, of which present circumstances ought to be the mean of excitement.

Even in regard to biblical instruction, the select portions of the book of Holy Scriptures included in the book of Common Prayer, are a digest of all their leading truths. Let not the remark be understood as dispensing with the possession of the whole volume. On the contrary, let it be deposited in every hand. But the Gospels incorporated in our service for the communion, and there founded on all the relations to us, sustained by the Saviour in the plenitude of his character, are such as to present an epitome of the truths comprehended in it; at the same time that in the Epistles there are embodied precepts accommodated to all the circumstances in which we can stand. . . .

It would be easy to swell this commendation of the book of Common Prayer, from writers of various denominations, who have felt the want of such a help to popular devotion among themselves.

Reverend Brethren: your bishop has presented the heads of advice contemplated. He has felt a desire, at the interesting period of the half century of his agency, first in the organizing of our Church, and since in the administering of its concerns, to exhibit a few particulars, to which, as he conceives, under the providence of God, she is indebted for her existence and for her subsequent increase; and which may be thought conducive to her prospect of perpetuity as a branch of the Universal Church possessed of the promise of her adorable head, of being “with her to the end of the world. . . .”

It was stated in the beginning that the charge would be confined to a few matters, thought to be the natural consequences of our origin, and of the early portion of our history. Through the whole, the Church of England has been kept in view, not in a dominant character, or as vested with any prerogative of control, but as correct in her institutions, and as comprehending whatever, from the circumstances of transmission and of uninterrupted profession, we shall be always bound to sustain, in doctrine, in discipline, and in worship. But while, on this account, we extol our Church to the world under the praise of excellent and apostolic, we ought to be aware of the obligation which we thus bring on ourselves, of corresponding piety, zeal, and a holy life and conversation.

It is from an unhappy bias of nature, and ought to give a lesson of moderation in the assertion of the value of our institutions, that in our zeal for them we may lose sight of those their attendant obligations, . . . that the spirit of them shall become lost in attention to the letter. This happens in the case of the institutions of our Church, when they are unsea-

Continued on next page

The Past and the Future

Continued from preceding page

sonably pressed on the congregational ear, or even in occasional conversation. . . . There are, however, occasions in our churches when these points give imperious calls to the notice of them: and if any should be so fastidious as to expect that there should be silence on them, from respect to the tenets of communions dissenting from ours, it is a plea which cannot be submitted to without a surrender of the integrity of our own.

Independently on what is now urged, we cannot depend on the correctness of our principles, for any considerable measure of success in our endeavouring to enlarge the bounds of our communion. However our nature may be extolled as endowed with the faculty of reason, observation may satisfy us that the generality of men are not accessible by argument, without a bearing on it of associations, not constituting the truth or the falsehood of opinions. Accordingly, it will be to the purpose to mention, that in every age since the Reformation, in the Church so often referred to, there have come to us from her bishops and other of her clergy, and in no small proportion from her lay members, such strains of pious meditation; fervent, yet not enthusiastic; that the more we imbibe the spirit of those exercises, the more likely we shall be to feel their persuasive influence in drawing serious and well disposed persons to our communion. On the contrary, every minister of it who, although not in any way immoral, is seen to take but little interest in his calling, and is indifferent to the salvation of the souls of men, carries around him a repulsive atmosphere, not easily corrected by any reputation for orthodoxy, or for submission to rubrics and to canons.

An imitation of the Church already so often referred to, may be recommended to ours, in the stress laid by her on learning, as a qualification for the gospel ministry. This appears in her ordinal, and in the laws by which she has been invariably governed. The best comment on them is in the works published by so many of her divines: works of ancient date, which have survived the changes of time: and modern works, which will continue to be read and admired as long as there shall be remains of English literature in the world. We live in an inquiring age, and while the stores of all science will be misapplied by infidels or by mistaken professors, to the assailing of the Christian fortress, whether avowedly or by undermining error; it must be surrendered, to the moral loss of many, if there be ministerial inability to draw from the same stores the implements of defence. . . .

The Charge, as usual, has been addressed exclusively to the clerical portion of the Convention. But it having been delivered in the presence of the lay representatives of the diocese, it will not be improper to exhort them to sustain, by their influence, what has been treated of as necessary to the integrity, and perhaps to the existence, of our Church. It has happened in some instances, that too great

laxity in regard to its peculiar characteristics, in men who had promised adherence to them in ordination, has received profitable checks from remonstrances of those who were not under obligations accompanied by such solemnity, but were more faithful to their profession; and further, whose attainments have caused reaction, in minds led astray by the love of novelty, or by some other unworthy passion. When there occurs a proper cause of such interference, no false delicacy should have greater weight than the interest of truth, sustained with good temper and with decorum.

It will not be unseasonable to remark further to the lay members of this body, that perhaps there is no point on which they may more efficiently contribute to all the uses of the gospel ministry, than by checking the causes of so many changes of ministerial residence as are displayed annually on our journals. Of the resulting evils it is not the least, that there is encouraged the not taking due care in the choice of a Pastor, when the severance of the connexion is so familiarised by habit. Our canons are competent to the removal and even degradation of a minister, by a canonical tribunal, on proof of alleged misbehaviour. For the meeting of cases beyond the reach of this provision, there is another, which permits a severance to be determined on when no misbehaviour is alleged, although the measure is required by the good of the church, to be proved to the satisfaction of impartial persons assembled for the occasion.

These provisions may be made operative, with the command of property adequate to the maintenance of a Pastor. Permanency is not easily accomplished where he is to depend on the voluntary contributions of the people. Here, especially, there is room for the influence of the most prominent and the best qualified of the laity, to correct the abounding vacillation. They cannot but be aware, that when support, necessarily precarious and during pleasure, is seen to be withdrawn, and there is no apparent cause alleged, it is not only unfavourable to the prospect of a respectable ministry, but tends to the lessening of the reputation and the edification of the church.

This is not said to exact unpromised contributions to a Pastor, who, by indiscreet falling short of what can be made the subject of canonical accusation, or by negligence, manifested in needless absence, or in any other way, manifests the want of the engagement of his affections in the duties of his calling. But when it is considered that the withdrawal of support is often the effect of inconstant humour, or of dissatisfaction generated by unimportant incidents, there is use in the interference of conciliatory counsels, as well to do justice to those who may suffer in their interests and in their reputation, as to insure the permanent enjoyment of opportunities of religious worship and instruction to congregations.

Finally, brethren, both clerical and lay, this address, which may be supposed to derive some importance from the crisis of the delivery of it, is submitted to your serious consideration; which will not be bestowed without lenity and indulgence towards whatever imperfections may accompany it.

'A uniquely beautiful church,' or, what happened when Brother Jimmy met Ralph Adams Cram

On April 13, 1858, Bishop Stephen Elliott officiated at an Episcopal service in a Methodist church in Americus, Georgia. One day later, with nine communicants present, St. John's Church was organized. So far as is known, that was the beginning and the end of St. John's Church.

Undeterred by the initial lack of success, a few dedicated churchwomen began an Episcopal Sunday school in 1862. Services were held in a private home, then in the chapel of the Americus Female Institute, then in a Presbyterian church as baptisms and confirmations solidified the Episcopal presence in Americus. And on August 13, 1864, Calvary Church was officially organized.

On July 1, 1869, the small congregation laid the cornerstone for a Carpenter Gothic church, and the building was completed in December, 1871. Without the services of a full-time priest, the congregation struggled to eliminate the construction debt. Finally, on May 6, 1883, Calvary Church was consecrated.

After decades of struggle and prayer, Calvary received its first full-time priest in 1905. He was the Rev. James Bolan Lawrence, a 27-year-old Georgia native who was graduated from General Theological Seminary the year before. For the next 42 years, "Brother Jimmy" gave the people of Calvary Church the stability and love they needed—and didn't stop there. He held together struggling congregations throughout the county and oversaw the building of their churches. He served on a variety of diocesan committees, was a deputy to General Convention, and spent every August as priest in charge of St. Mary's Church, Manhattanville, New York. In 1928, the University of Georgia awarded him an honorary

Doctor of Divinity degree in recognition of his work.

What concerned Brother Jimmy most was people and their relationship to their Lord. He was a friend to all, rich and poor, black and white, making no distinction. The poor and unfortunate were his particular care. Down-and-out drunks were sent to hospital or hotel to be cared for at his expense. No house was too poor for him to visit, no task too menial. He cut wood when necessary, drew water, cooked, nursed, and buried the dead. No doctor was known to turn him down when asked to visit an indigent. His parishioners despaired on learning that money they gave him for his own necessities he in turn had given to someone less fortunate.

How, then, could this small congregation with a priest who gave away himself and whatever income he had, how could such a congregation erect a church designed by Ralph Adams Cram, arguably the foremost ecclesiastical architect of the period? Legend holds that Brother Jimmy, on an annual trip to New York, asked Mr. Cram for plans for a "uniquely beautiful church," and Mr. Cram is supposed to have furnished the plans without charge. Vestry minutes of June 27, 1916, however, note that the architect agreed to draw plans and specifications for 5 percent of the total cost. The vestry meeting concluded with the Rev. Mr. Lawrence being appointed a "committee of one" to go to New York and discuss details of the proposal. Whether the subsequent meeting modified the terms of payment is unconfirmed. In any event, Calvary had the plans for its new church by November 1, 1916.

Construction began in 1917. Faced with a budget that precluded any richness of detail, Cram followed his own principles, constructing the building as substantially as possible, relying on proportion, massing, and structural expression to carry the design. What richness could be had he concentrated in the interior. In his words, "If the law followed is that of perfect simplicity it is hard to go far wrong."

Calvary's exterior is exposed dark red brick laid in Flemish bond. (Cram preferred stone, but when it was "out of the question," brick would suffice. Two vestrymen owned a brick warehouse, hence brick was the choice.) The interior walls are finished with plaster with brick left exposed on the piers and arches. Cram's only purely decorative touches are the carved limestone caps and skew backs. Cram believed when funds

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A woman who made a difference: *Sarah Bingham Norris*

By Beatrice Wilder

When, in 1881, Hamilton Disston, a wealthy Philadelphia promoter, purchased 4 million acres in central Florida from the virtually bankrupt state, St. Cloud was a center for cattle shipments. In short order, the community on the shores of Lake Tohopekaliga became the headquarters for lumber and naval stores. Largely swampland originally, it had been reclaimed by 1886 and a sugar plantation and sugar mill had been established there.

In 1909, a large number of veterans of the Union Army arrived as settlers, drawn by the seductive advertising of the Seminole Land and Investment Company and *The National Tribune*, the newspaper of the G.A.R. (Grand Army of the Republic). One of those settlers was Sarah Bingham Norris, widow of a veteran.

Sarah Bingham was born in Yorkshire, England, on November 18, 1849, and came with her family to the United States at the age of 12. The family settled in the mid-west, first in Illinois, then in Iowa. A self-starter, Sarah would today probably be called an overachiever. Schools were remote and getting an education was a struggle. Intent upon attaining her goals, however, she read with dogged determination, became a teacher, and also acquired nursing skills. A courageous Christian, she took her faith and her skills to the Lakota Indians, serving as a missionary from 1879 to 1881. Her marriage 10 years later to A. D. Norris was a happy one, but in 1908, her husband died.

After living a bold, energetic, and enterprising life, Sarah Norris suddenly found herself adrift, longing to get away to new sights and scenes. When she learned that St. Cloud was welcoming Civil War veterans—and, by extension, their wives—she was ready for the move.

St. Cloud was a boomtown, and Sarah Norris immersed herself in all its activities. For the newly arrived, life was not easy. Almost everyone lived in a tent, mostly surplus furnished by the Army Corps of Engineers whose surveyors laid out the original boundaries and streets. Many simply camped out their first winter and learned to cope with mosquitoes, snakes, sun, humidity, torrential rains, and mud.

But hardships made strong bonds. Mrs. Norris, soon to be known as Aunt Sarah to everyone, settled into a tent and immediately set about improving her situation as well as that



In 1929, acknowledgement was made of the contribution of the "Library Ladies" with a plaque that graces the walls of the Veterans Memorial Library. It reads: "1911 to 1925. These four ladies gave their time for the sake of their Community. Mrs. Martha George, Mrs. Julia Holden, Mrs. Sarah Norris, Mrs. Clara Sims. Fourteen Long Years of Faithful Service To this Library. By W. H. Coughlin, Nov. 1929." Sarah Norris, at right, was 80 years old. Photo courtesy of the Osceola County Historical Society.

of her fellow townsfolk. She set up a bakery and made bread and pies to sell. She worked tirelessly with the Women's Relief Corps and carried on nursing and missionary work as needed. With three friends from different backgrounds and family situations, she started St. Cloud's first library—the Veterans Memorial Library—while the local agent of the Sugar Belt Railroad offered part of his depot for its reading room.

By 1910, a group of Episcopalians had begun to meet in homes, and in that same year, Bishop William Crane Gray held an Episcopal service in the St. Cloud Hotel. The Baptists provided a tent for a second service, held by the Rev. David Kidd, priest in charge of St. John's in Kissimmee and St. Peter's in Narcoossee. On his next visit, Bishop Gray celebrated Holy Communion in a schoolhouse, a first-time event for St. Cloud Episcopalians.

Sarah Norris made an auspicious impression on the bishop. She had attended all three services, her faith and irrepressible enthusiasm most evident. When he had occasion to observe her positive can-do attitude and organizational skills, he didn't hesitate to enlist her services as an evangelist—she

was to go out into the community, enlist new members, and keep people informed of the dates set for future services.

The bishop returned to Orlando with great expectations. He wrote to the editor of the local newspaper: "Twice within the last two weeks I visited St. Cloud to hold services, first at the hotel and recently in the schoolhouse, and I am very much impressed by the growth of the place. . . . I feel sure there is a promising future for the settlement. On the south side of a beautiful lake and in a healthful region, there can scarcely be any doubt of a steady increase in population. I have the promise of an admirable position for an Episcopal Church, and am happy to be an early mover in establishing a plant for the advancement of Christ's Kingdom in this new locality."

It was three years before the Episcopalians had their own building. Until that time there was a wonderful spirit of ecumenicity in the community. The Christian Church, the Baptists, and the Adventists all offered the use of their facilities at one time or another until in December, 1913, the Episcopalians completed their Guild Hall. That same year the mission became organized under the name of St. Luke.

The ensuing years were growing years, largely due to Aunt Sarah's inspiring efforts to fulfill the commission Bishop Gray had entrusted to her. By 1930, the Guild Hall was totally inadequate for the congregation. Their priest, the Rev. Clayton M. Legge, looked for a solution despite the Great Depression. The still exuberant Sarah Norris was one of his most ardent supporters. Now in her 80th year, she was ready to help plan and produce solutions to the need for expansion.

In 1884, a group of English settlers founded the town of Narcoossee and held Prayer Book services which included prayers for the Queen and royal family as well as for the president and those in authority in the United States. In 1898, Bishop Gray consecrated St. Peter's Church, considered a gem of Gothic architecture with its interior noted for its hand carvings. But by 1930, few members remained in Narcoossee, and the building had been abandoned.

The Rev. Mr. Legge conceived the idea of moving St. Peter's to St. Cloud to meet the needs of his growing congregation. In this he had the enthusiastic support of Sarah Norris, a member of the building committee. The dormant St. Peter's building and its site were owned by the diocese. Approval for the move was sought and granted. Mrs. Norris helped to set in motion the machinery for tearing down the old building, numbering all its boards, and moving them to St. Cloud where the church was re-erected on a somewhat enlarged scale. The cornerstone was laid on November 21, 1930, and in May of the following year, Bishop John Durham Wing held a rededication service at which the church was renamed St. Luke and St. Peter as a memorial to the pioneer workers in both congregations.

Sarah Norris died on September 24, 1952, just two months before her 103rd birthday. Although nearly blind and hampered in body from a fall caused by a broken hip bone,

she was alert and lively in mind and spirit. Well-informed about current events, she could tell stories by the hour of a lifetime of exhilarating experiences in and out of the Church.

Isaiah speaks of the great company of women who were the messengers of salvation. St. Paul, in Acts, speaks of women "whose names are written in the book of life" because they struggled beside him in the work of the gospel. Bishop William Crane Gray recognized in Sarah

Bingham Norris that same ardent missionary spirit and chose her to help him spread the gospel in St. Cloud. She was indeed a woman who made a difference.

Beatrice Wilder, historian-archivist for the Diocese of Central Florida, writes a monthly column, "Timelines," for the Central Florida Episcopalian. Her article on Sarah Bingham Norris has been excerpted here with permission.



St. Peter's Church of Narcoossee was moved to St. Cloud in 1930-31 to serve St. Luke's congregation. From an oil painting, courtesy Jackie Merritt.

A uniquely beautiful church

Continued from page 17

were limited, embellishment should take place in small degrees over time. The stained glass windows in Calvary's south front were moved from the old church in 1934; other windows are filled with plain "cathedral glass." The walnut paneling and choir stalls were added in 1936 and 1941, respectively, and the reredos in 1925.

On Easter, March 28, 1921, the congregation gathered for the first service in their new building. It was the "uniquely beautiful church" Brother Jimmy had asked for and a tribute to the faithfulness of the congregation.

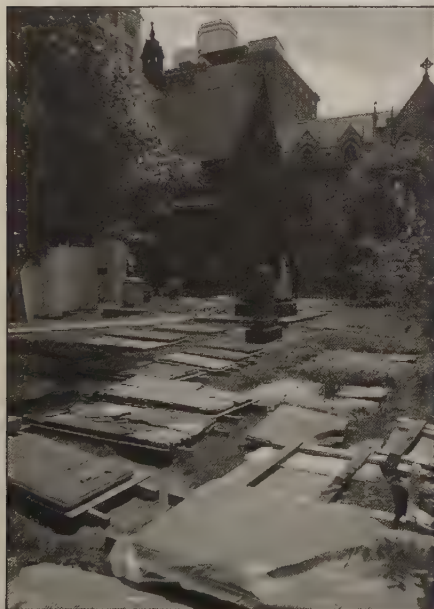
Calvary Church represents Georgia in the 2008 Historic Episcopal Churches Engagement Calendar. The spiral-bound desk calendar features 53 churches, one from each state, the District of Columbia, and two more, with photograph and history. Order from NEHA, 509 Yale Avenue, Swarthmore, PA 19081. Cost is \$15.95 per copy plus 10 percent for postage and handling. Look for the 2009 calendar in September!

Pittsburgh celebrates 250

Continued from page 4

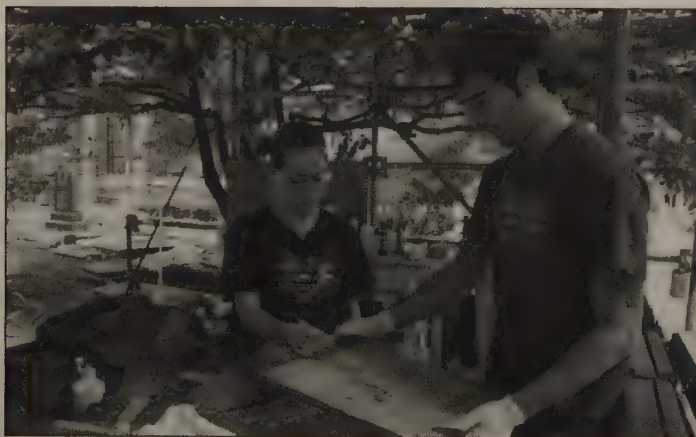
the mortar and stone hidden beneath the blackness.

After much discussion, the committee decided the cathedral should be cleaned—from the tip of its weather vane to the lowest foundation stone—with a baking soda wash. For a year, scaffolding covered the building as an amazing metamorphosis took place. Suddenly, the “little” black sandstone church nestled among the skyscrapers in the heart of downtown Pittsburgh took on hues of pink and buff. As the grime was washed away, patterns emerged in the



setting of the stones in both walls and towers. The building seemed to come alive and grow larger. And downtown Pittsburgh took on a happier look.

Meanwhile, restoration and preservation of stones in the burial ground continued as conservationists from the University of Pennsylvania worked on Phase III. Stones that were taken away to



In July, 1794, Chartiers Valley farmers who were opposed to the new Federal tax on distilled spirits, rose up in rebellion. The congregation of Old St. Luke's Church was mostly pro-Federalist; surrounding residents were largely anti-Federalist. Today, St. Luke's stages an annual reenactment of the Whiskey Rebellion. Here, an actor portrays Paul Day, an anti-Federalist, in last year's reenactment. Photo courtesy of the Archives of Old St. Luke's Church.



be cleaned and mended are now being returned to their respective places. The burial ground is being landscaped, walkways are being improved, and benches are being placed so the area will become an inviting green space of rest and contemplation for those who work in downtown Pittsburgh.

A sidewalk along the east side of the cathedral will be opened between Oliver and Sixth Avenues. Known as Carpenter's Alley prior to 1900, it will become a Heroes Way with tributes to Pittsburgh's contemporary heroes, such as fallen firemen and the crew and passengers of Flight 93.

The celebrations began on November 17, 2007, with a service day in depressed Aliquippa and will end on November 28, 2008, with a Thanksgiving Evensong at Trinity Cathedral conducted by the Rt. Rev. Sandy Millar, assistant bishop of London. In between are Episcopal Night at the Symphony, a recital of classical and contemporary music by the Faure String Trio, Episcopal Night at the Pirates, a production of *Murder in the Cathedral* at the cathedral, and, in December, a performance of Handel's *Israel in Egypt* with the Bach Choir, also at the cathedral.

To include the parishes of the diocese in the mood of celebration, the Celebrate 250 Steering Committee is offering \$500 grants to those that wish to host significant events. The stipulations are that the parishes contribute \$250 of their own funds and open their event to the diocese. Concerts, lectures, and conferences were predictable. St. Michael's in Ligonier will celebrate its service to the community with a country fair. Christ Church, Grove Farm, is offering a Sam Shoemaker 12-Step Pastoral Conference. And on July 20, Old St. Luke's, Woodville, will stage a fresh reenactment of the Whiskey Rebellion of 1794.

—Lynne Wohleber, Archivist, Diocese of Pittsburgh



Books



A BRIEF HISTORY OF ST. PETER'S BY THE SEA EPISCOPAL CHURCH TO THE YEAR 2000

By Nancy J. Ricketts

Dog Ear Publishing, Indianapolis, IN

(Pp. 143, paper \$11.95)

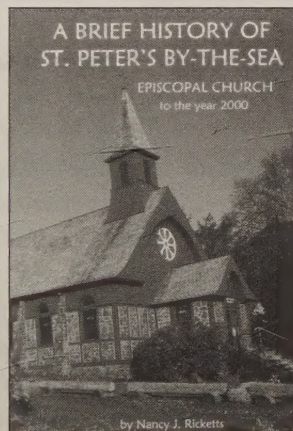
"Several histories of St. Peter's have been written, but this one encompasses all that has been written before, and has delved into material never before used, maybe not even known about in the past."

With this introduction, Nancy Ricketts begins her detailed and often fascinating history of St. Peter's Church in Sitka, Alaska, the first capitol of the territory. By using a variety of sources—unpublished manuscripts, letters, newspaper accounts, parish records, interviews, published materials, archival records—and her own personal experiences at St. Peter's, Ricketts follows the events and people that created, built, and nurtured the church.

By 1905, the church building was finished and work began on the See House, so named because Sitka was the see city of the Episcopal Missionary District of Alaska. The next century saw the slow but steady growth of the congregation and its becoming an important part of the Sitka community.

Ricketts' book is a chronological history, but not a typical narrative account. She has chosen to include a bewildering amount of detail regarding the church as well as the community. On my first reading, I found what seemed to be a great deal of extraneous information: "Parishioner Allan Nelson prepared prime rib, baked potatoes, green vegetables and salad April 29, 1994 for 300 people"; "Rowe [Bishop Peter Trimble Rowe] went to Lambeth Conference in 1908, accompanied by son Leo"; "1924—in April some of the round-the-world fliers visited Sitka for three days." When reading the book for the second time, however, I realized that by taking herself largely out of the story, it is the people who were there who are the narrators. And all that seemingly unrelated information is an integral part of the overall history of the land, the people, and the church.

Archivist emeritus, Sheldon Jackson College Library, and archivist for St. Peter's Church, Nancy Ricketts has written a parish history that incorporates her research and organizational skills. The book begins with a contents page, introduction, and prologue. Scattered throughout are 14 black-



and-white photographs and drawings. And at the end are a number of appendixes which include a chronology, bibliography, list of priests who have served the parish, list of previously written histories, an inventory of the parish archives as of 2001 which is divided into books, artifacts (harpoon, Eskimo wood and ivory bow, etc.), furniture, and music and a separate archival book inventory. By themselves, these appendixes are a fascinating look at the century-long story of St. Peter's by the Sea.

G. Michael Strock

Historian, Trinity Episcopal Church, St. Augustine, FL

GUIDE TO FINDING EPISCOPALIANS IN MINNESOTA FOR GENEALOGISTS AND HISTORIANS

By Arthur Finnell

Diocese of Minnesota, Minneapolis, MN

(Pp. 45, paper \$15.00)

Probably all parish and diocesan historians and archivists have been asked to provide genealogical information concerning somebody's Episcopal forebears—and probably some have felt helpless in the attempt.

According to its introduction, this booklet is a "preliminary guide to the records for closed Episcopal churches in the State of Minnesota." But not quite all those 228 listed are closed; some active churches are also included. Entries are alphabetical by town, followed by county; and after a church's name is the date of its foundation. A cross indicates a church with a cemetery. Notes specify what records are extant and where they are kept. Not surprisingly, for many of the churches, no documents are known to have survived. Some notes helpfully add information not available on the Minnesota Historical Society's website.

Why all active churches are not also listed, with addresses and phone numbers, is a mystery for many parishes are in possession of record books that go back to their beginnings. "Important addresses" include only the diocesan headquarters, the Minnesota History Center, and two regional libraries.

This booklet would be useful for each Minnesota parish and mission to have for ready reference. With some reservations, I can recommend it to historiographers around the Church as a model in compiling similar guides.

The booklet contains a multitude of typographical errors which need correction. A spell-checker may have been used for, strangely, Chisago County always appears as "Chicago"! Also, I can't but wince at solecisms like "All Soul's"

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Books

Continued from preceding page

and “the Rev Tanner”—definitely taboo in a church publication! On the other hand, the information on records which I checked is accurate, so editing shouldn’t be an onerous undertaking. There’s a lot of useful material here.

I wish the author had broached the subject of money. Those of us who have engaged in genealogical research know it can be time-consuming. Faced with a request, few priests or parish secretaries would demand a fee—but I can’t imagine many would discourage a donation to the church, and offering something seems to me only good manners.

Robert Neslund

Historian, Diocese of Minnesota, Faribault, MN

THE FIRST SEVENTY-THREE YEARS: A history of the National Altar Guild of the Episcopal Church

By Barbara Gent

Otter Valley Press, Brandon, VT

(Pp. 145, paper \$12.00 postage paid)

Often called the “quiet ministry,” altar guild service represents reverence and dedication to many Episcopalians. But it is also a work that has received little press. In *The First Seventy-three Years*, author Barbara Gent seeks to rectify that.

The National Altar Guild has experienced periods of enthusiasm, cohesiveness, and conflict. Gent recounts the succession of name changes and the evolving mission as defined by its directresses. In the course of time, the predominant issue has been recognition for the work of the National Altar Guild. Often passed over by the Church’s various councils and commissions, the members of the guild have persisted in seeking “a place at the table.”

Gent’s commentary is presented from meeting minutes, reports, and personal correspondence. Unfortunately, this style does not offer appealing reading, and the author frequently reminds the reader that something important is next on the page and to pay attention. Reports included are not summarized, but presented in toto, and the most focused reader can have difficulty identifying who the participants are and what is going on.

The founders of the guild are vividly portrayed with biographical information. Mary Chester Buchan’s retelling the story of how chaplains were provided with liturgical furnishings during World War II enables one to see a different side of creative problem-solving in a time of shortages and rationing. The women designed a case to carry chalices and patens, linens and stoles. They requested donations of fair linen and stoles from parish altar guilds. With imagination and persistence, they met the needs of the chaplains serving with the troops.

In 1943, the National Association of Diocesan Altar

Guilds (NADAG) was part of the Woman’s Auxiliary and permitted to present one program at the Triennial Meeting. By the 1960’s, NADAG was requesting representation on the General Division of Women’s Work. After being denied, the ladies of NADAG organized an independent program for the 1967 General Convention in Seattle; it proved immensely successful. Prayer tents and ecclesiastical art exhibits became an integral part of succeeding Conventions. The term directress was soon changed to president, and a communication network was established as the membership increased.

Gent frequently reminds us of personnel changes on boards and commissions and modifications to the functioning of the organization. This is useful to a degree although lists of names and alterations to bylaws sometimes impede the narrative. The reality that many names of altar guild members, bishops, deans, priests, and dioceses appear throughout the book indicates the need for an index. Even the most persevering of readers (and altar guild members like me) might be dispirited in researching one aspect or individual of particular interest.

Susan Witt

Archivist, Diocese of Western New York, Buffalo, NY

HARRIS’S GUIDE TO CHURCHES & CATHEDRALS: Discovering the Unique and Unusual in Over 500 Churches and Cathedrals

By Brian L. Harris

Ebury Press, London, England

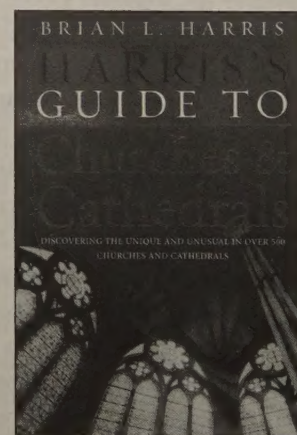
(Pp. 481, \$45.00)

“It can be both frustrating and disappointing to travel great distances to visit a particular church or cathedral only to discover, on returning home, that you missed out on seeing the most intriguing feature because you did not know it was there!”

So begins this attractive new book, available at a significant discount from Amazon.com. Its strength is in the brief but detailed lists Brian Harris has compiled about the most interesting things he has noticed in visiting more than 500 church buildings over the course of some 50 years of personal travel and research. While *Harris’s Guide to*

Churches & Cathedrals would be an ideal (if heavy) travel companion for someone visiting the buildings in person, it is also a fine book to open and read at random for a few minutes at a time. It offers a richly illustrated look at the church architectural heritage of England and parts of Wales.

Some of the most delightful features of the book are its learned page-length essays on curious aspects of church



architecture and furnishings—such as maidens' garlands, bridge chapels, church clocks, cresset stones, stone reading desks, brass lecterns, fan vaulting, wooden fonts, lead fonts, vamping horns, and lily crucifixes. In addition to giving background on the history of these interesting and often little-known parts of churches, Harris provides a list of churches that are known to have particularly notable elements like lychgates, thatched roofs, or round towers. One of my favorite sections was on unique church dedications, instances in which only one church by a given name is known to exist in

the British Isles: St. Athanasius, St. Brice, St. Cassian, St. Egelwine the Martyr, St. Oswin, St. Petronilla, St. Robert of Knaresborough, St. Wandregesilius, to give a few examples.

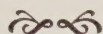
With British church visitors so well provided for by this and similar books, it would be wonderful to have a similar guide for the best of church architecture in the United States and Canada, too.

Richard J. Mammanna, Jr.

Stamford, Connecticut

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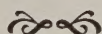
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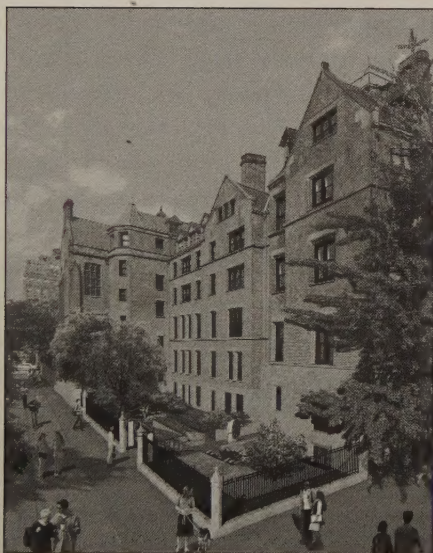
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An architect's rendering of New York's Bishop Tutu Center. Courtesy General Theological Seminary.

The Historical Society
of the Episcopal Church
will hold its Annual Meeting at
the Bishop Tutu Center,
General Theological Seminary,
New York City,
June 20, 2008

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